THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.*" BOOK OF MORMON, 2 NEPHI 2: 27.

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POWER OF GOD UNTO EXALTATION*

ELDER ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

TWO DIFFICULTIES confront the ordinary speaker at a General Conference of the Church. One is to select a theme suitable to the occasion; the other is to present that theme in some degree of completeness without overrunning the allotted time.

I recognize, of course—we all do—the wisdom and the necessity for time limitations, where so many speakers are to be heard from, and I try to conform to the regulation. But it is not the easiest thing in the world to lose one's self in a subject and keep an eye on the clock—to talk about eternity and all the while be thinking about time—the time to close. "No man can serve two masters."

This is my reason for using notes on some occasions. I can speak without them, and generally do, but cannot condense my thoughts so well when speaking impromptu, as when I have committed them, in part at least, to paper.

THE WORTH OF KNOWLEDGE

Knowing just what to say, on any occasion, is very important. Knowing how to say it, or having the power to say it in a way that appeals, is equally so. A machine in a big plant broke down,

*Address delivered at the closing session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 9th, 1927.

and an expert was called in to fix it. He gave two taps with his hammer, and the machine started. The bill was two hundred and fifty dollars. The superintendent, as soon as he could get his breath, demanded an itemized statement. It came, and read as follows: "Tapping with hammer, one dollar; knowing *where* to tap, two hundred and forty-nine dollars."

It is just so with the speaker. He must know where to tap and even then must leave it to the Lord to do the tapping. Our Heavenly Father knows our needs, and He alone can supply them. He knows where to tap, and the speaker is the hammer that He taps with. The sledge-hammer blows struck during this conference are samples of His handiwork. They ought to be sufficient to set any machine going—in the right direction.

FIRST PRINCIPLES

Daniel Webster, in his great reply to Senator Hayne upon the necessity for the preservation of the Union, counseled a return to first principles. Our own Brother Roberts, equally eloquent, gave similar advice at one of our recent General Conferences. I find myself in much the same mood to-day. I desire to speak upon the first principles of the Gospel.

One of our Articles of Faith reads as follows:

> We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

I learned these principles in Sabbath School when I was a boy, and they have served me all the days of my life. I took them with me when, as a youth of twenty-one, I went out into the world to preach the Gospel. I found them as effectual in combating error as did David the stone and sling in his encounter with the giant. I have never met the man or woman who could gainsay them.

UNPROFITABLE QUESTIONS

And our missionaries to-day can say the same, when they preach these principles in the power and demonstration of the Holy Spirit, testifying to the restoration of the Gospel, and letting alone such unprofitable questions as: Who wrote the Book of Genesis? Was Job a fictitious or a historical character? Does God save man or does man save himself?

This Church was not established, nor are its missionaries sent forth to quibble and contend over these or any other questions. With a world's salvation trembling in the balance, it matters very little which was first—the chicken or the egg—or whether a house burns up or burns down.

Fifty years ago, when I was a young missionary in the State of Ohio, I received a letter from President Brigham Young contain-

ing these golden words: "Never condescend to argue with the wicked. The principles of the Gospel are too sacred to be quarreled over. Bear your testimony in humility, and leave the result with the Lord."

That is all we can do. This is God's work, not man's, and He is doing it in His own way, and using men and women as His instruments. No man can say of any part of the Lord's work: I did it. No flesh can glory in His presence. The missionary does his whole duty when he bears a faithful testimony by tongue or pen, by word or deed, and leaves the result with the Lord.

CONTENTION AN EVIL

Contention is "of the devil," the Lord says, and the time is so precious and so short between now and the end, that we need every minute of it to deliver our message, to cry repentance, and to warn the world of divine judgments that will follow the rejection of the Gospel.

The Gospel of Christ is the "power of God unto salvation." It is more than that—it is the power of God unto exaltation. It redeems, saves and glorifies all who yield obedience to its requirements. It is the pathway to perfection, and was instituted as such by the wisdom of God before this world was formed, before man had fallen, before he had need of redemption and salvation. There is only one Gospel, but there have been many gospel dispensations, and this is the greatest and the last. There never will be another upon this planet. It is the last time that God will so speak to man. But He will speak in other ways, by other tongues, and the world will have to listen.

OTHER TESTIMONIES

For after your testimony [the Lord says to the Elders of Israel] cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him.—Doctrine and Covenants 88: 89-92.

ETERNAL PRINCIPLES

The Gospel's fundamental principles are eternal. They never were created. They are self-existent. Divine wisdom, recognizing certain laws and ordinances as essential to human uplift and advancement, placed them in the gospel plan and made them

available and effectual unto man's redemption, salvation and eternal glory.

And how were they made available and effectual to those high ends? Here we touch the question of whether God saves man or man saves himself.

A sinister spirit is creeping over this world—a spirit of arrogant self-assertion, a disposition to do away with God, to shut Him out from His own universe, to strip the Divine One of His divinity, to deny His miraculous power and regard Him as nothing more than a superman, a good and wise teacher who points out the way in which men should walk—and that is about all. Even in the pulpit such things are said at times. In current literature divinity is below par. Any writer who makes a sensational assault upon religion, robbing Christ of His Christliness, finds a willing publisher and a ready sale. One who stands up stalwartly for God and truth—his manuscript goes begging.

Pure religion has no market value. It is the humbug that prospers. All religion is looked upon by many as old-fashioned fogyism, something out of date, and it is deemed progressive and even heroic to get along without it. Dr. William B. Riley, in a recent address in this city, said: "The idea has been put forth in some of our secular institutions, that a person should make his own moral decisions, without regard to divine law." Heaven forbid that such a spirit, or anything like it, should ever invade the Church of Christ—the Church of the Latter-day Saints! Says Riley again: "Make man believe that he is responsible only to himself, remove all belief in higher power, and it is certain that a state of anarchy will prevail."

Let me now read to you a very splendid poem:

INVICTUS

By William Ernest Henley

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be,
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds, and shall find me, unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul.

We all admire courage, fortitude and the power to patiently endure. We recognize such traits as essential to success, both in spiritual and in temporal pursuits. But these heroic qualities, admirable though they be, and desirable withal, cannot lessen one jot or tittle the need for a Saviour to do for us what we cannot do for ourselves. In this wonderfully virile and powerful poem, there is no recognition of any need for divine help. That, to me, is a defect. Of course, a man must know God before he can recognize Him, and this poor man evidently did not know Him.

A BROKEN REED

A reasonable amount of self-reliance is a good thing, is a pillar of strength in any human character, but when a man relies wholly upon himself and seeks no help from the divine Helper, he is leaning upon a broken reed, however mighty he may think himself.

David was self-reliant when he met Goliath of Gath; but it was because he knew that God was with him. "He will give you into our hands," said the shepherd boy. And it was his simple faith, his sublime trust, his absolute confidence in the Almighty, that overthrew the giant—not merely a sling with a stone in it.

"I am the captain of my soul" is true only to a very limited extent. Man is a free agent, with a will of his own, with the power to achieve, to succeed or fail. That much is true. But there is a greater Captain of our souls to whom we all owe allegiance, for He redeemed our souls from death, and they are His; He purchased them with a price. Self-reliance is a good thing if not carried too far. But self-assurance, self-sufficiency, self-conceit, is a bad thing. There is no such thing as absolute independence. We depend upon one another, and all are dependent upon God.

FALL AND REDEMPTION

Answering now the question: How are the principles of the Gospel made available and effectual for man's salvation and exaltation? It is through the fall and the redemption. "Adam fell that men might be"—that a race of spirits might tabernacle in the flesh, and thus become souls, capable of endless increase, of eternal progression and exaltation. But the fall brought death—eternal death, which had to be overcome before these spirits, these souls, God's sons and daughters, could fulfill their heaven-decreed destiny and go on to perfection.

Christ overcame death—conquered hell and the grave—died and rose again; and because He lives we shall live also. He gained this great victory, not by slaughtering His enemies, but by forgiving them, by allowing His own blood to be shed for them and for all, thus paying a debt that no one else could pay.

"Greater love hath no man than this, that a man lay down his life for his friends." But here was One who laid down His life for His enemies as well as His friends. No mere man could do that. It required the love and the life of a God.

It took a Being capable of enduring pangs that no mere mortal could endure—pangs of the body and of the spirit so terrible, so poignant, so far-reaching and fathomless that the finite mind stands aghast in contemplation of the infinite and awful misery; pangs that caused Him, "even God, the greatest of all, to tremble because of pain, and to bleed at every pore."

And he "suffered these things for all, that they might not suffer if they would repent." But if they would not repent, then they must suffer even as did He.

For behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.—2 Nephi 9: 21-24.

Can anyone read that, and believe that all Christ did was to point out the way of salvation and bid men walk therein? What about the construction of the way? There was no way till He made one. Walking in it, however difficult at times, is a mere bagatelle by comparison.

MACHINERY AND THE POWER

Adam's fall placed man on earth and made available for him the plan of salvation and exaltation. Without the fall, the spirit would have no body, and consequently no claim upon the resurrection. And it was Christ who brought about the resurrection. He is its Author. It was His death, His sacrificial offering, that gave vitality to the gospel plan and rendered effectual man's faith and works in his own behalf. Without the atonement, to offset and nullify the fatal effects of the original transgression, all man's self-help would count for nothing, and the very Gospel itself would be mere machinery without the power.

When Adam fell it was as if the human race had fallen into a pit from which they were powerless by any act of their own to emerge, having no means whereby to climb up and out, and not even knowing how to climb. But a Friend, all-wise and all-powerful, comes to the mouth of the pit, compassionates its wretched inmates, and proposes to rescue them from their unhappy situa-

tion. He makes of His own life a ladder; lets it down into the pit and says: Now climb! They who climb get out of the pit. They who refuse to climb remain in the pit—and who is to blame but themselves?

The crucifixion on Calvary, the self-immolation of a God, is the rock upon which the Gospel rests—the everlasting Gospel, the ladder unto life eternal.

"Faith without works is dead." We work out our salvation. There is no question about that. But we work it out through Jesus Christ, and not independently of Him. We do not save ourselves. We but avail ourselves of the means of salvation provided by our Lord and Saviour, the God who died that man might live.

Tithing was one thing commended by Jesus in the lives of the Pharisees. While He denounced their motives in the observance of the law, He stood for the law and spoke of obedience to it as something not to be neglected.

. . . .

Formal action of excommunication for non-tithe paying may never come. The man may not be cut off, but he will die out. The steps of decay are usually these: First, decrease in payment of tithes; second, excuse hunting that does not satisfy the soul; third, cessation of tithe paying; fourth, fault-finding concerning the use of tithing one does not pay; fifth, laxity in other duties; sixth, general indifference concerning Church interests; seventh, positive attitude against the work of the Lord.

Everyone may not go in just this order of retrogression, but the decline is sure and the end is certain. The Lord has declared it and history has recorded it of individuals and of communities. Tithing dues become to the sincere member of the Church a debt of honour, an obligation unsecured by notes or mortgage or the fear of forced collection. It furnishes conditions that keep the spiritual man toned up and the ethical man alert. It constantly calls for the presence of the better self, the self that puts greed in the background and gives generosity a place of prominence.

Habits of thrift come by doing two things—being energetic in earning and careful in spending. It may not always be that nine tithed dollars will go as far as ten untithed ones, but the attempt to make them do so is, to say the least, an exercise in thrift, and an exercise of faith also—the fundamental of spiritual thrift. It is noticeable that as a rule those who pay their tithes pay their other debts.

. . . .

The observance of tithing will bring about conditions where there will be no poor however many rich there be.—From a radio sermon delivered by Elder George H. Brimhall.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 23, 1928

EDITORIAL

A LEADER IN TEMPLE WORK

Elder George F. Richards, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, is well remembered by the British Saints as the President of the European Mission during the last difficult years of the Great War. The social and political chaos of that time naturally affected the European branches of the Church; and it required great wisdom to solve the unusual problems. How well this was done by President Richards remains a subject of favourable comment.

When fifteen years of age he began to labour as a ward teacher, and ever since has been a loyal and devoted worker in behalf of the latter-day cause. He has served in numerous capacities in ward, stake and general Priesthood and auxiliary organizations of the Church, and always with distinction. From 1890 to 1906 he was a member of the presidency of the Tooele Stake of Zion; and from 1893 acted also as a patriarch in the Church. Civil positions have sought him; and at one time he sat in the legislature of the State of Utah. Amidst his labours for Church and State he has engaged successfully in business and agricultural enterprises for the support of his family.

In 1906 he was ordained an Apostle, and since that time has devoted himself with conspicuous industry and intelligence to the duties devolving upon the members of the Council of Twelve. He has traveled much among the stakes and missions of the Church, and his ministry has been a blessing and comfort to the people.

Some years ago, Elder Richards was called to be President of the Salt Lake Temple. The spirit of this calling has rested mightily upon him. Under his systematic and progressive administration the sacred work performed in the Temples for the living and the dead has greatly increased.

Brother and Sister Richards have been blessed with a large family. Fifteen children have been born to them, thirteen of whom are living, all faithful and honourable members of the Church and citizens of the State.

Elder Richards is a logical, clear and impressive expounder of the principles of the Gospel of Jesus Christ. He has read widely and has an excellent command of the English language. His

teachings are long remembered. Above these accomplishments is his spiritual power. He loves his fellow-men, and seeks to serve them. Upon his lips are blessings. Where he treads, faith follows. On the 23rd of February, 1928, he completes his sixty-sixth year. May his years be increased and his strength remain undiminished!—W.

SIGNS OF THE TIMES

A FEW DAYS AGO a super loudspeaker was perfected by which the voice of a woman, singing an old melody in her home, was heard distinctly seven miles away. This was but another sign of this day which is in preparation for the coming of the Son of Man.

The prophets of old saw the coming of this day. They understood that unbelief would cover the earth, and that many would remain unconvinced and consequently unprepared for the coming of the Lord. Therefore, the signs by which all may know that His coming draws nigh were set forth in plainness. The last days are to be days of exceeding wonders. And not the least wonder is to be the new power that shall come to men and women. "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

No prediction has been more completely fulfilled. Over the whole earth has come an unsurpassed awakening. People everywhere are searching out truth; and the dissemination of knowledge is unparalleled in human history. Marvelous inventions, from the printing press to radio, from the microscope to telescope, are contributing to universal enlightenment. All flesh has been touched by the influence of the Holy Spirit; and, literally, old men dream dreams and young men see visions.

The periodicals, which at this time of the year record the advances of 1927, are but adding to the signs of the last days. The achievements in one short year are stupendous, and each year surpasses the preceding one.

In 1927 men looked into space and discovered many new comets and stars; they determined the composition of distant stars and the real nature of light; they estimated the size of the universe, and invented a new instrument by which new and important astronomical discoveries will be made. Other students peered into the very heart of matter and found there minute "stars" moving even as the stars of high heaven. Television was perfected, by which objects hundreds of miles away may be seen. The chemists not only discovered a new element, but mixtures of metals with remarkable properties—one of such strength com-

bined with lightness that frames of airships may be made from it. Rubber and gasoline were made from coal, and artificial silk from cornstalks. A six-mile tunnel was bored through a Colorado mountain, and another under the Hudson River large enough for automobile traffic. A plaster was made which absorbs sound, for sound-proof partitions. In every division of human learning there was similar increase in new knowledge. To summarize the advances of one year would fill a small volume.

These are visions and dreams of a world formerly unknown; symbols of man's increasing powers; signs of the coming end of the human drama; promises of the time when righteous judgment shall be pronounced, and of "the year of my redeemed" when "they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness."

Such material gains and wonders are but witnesses to the wise of the greater spiritual truths revealed in our day for the salvation of mankind—the truths that alone have saving power for humanity. The day of fulfilment is upon us; let us observe the signs of the times!—W.

DEATH OF "IMPROVEMENT ERA" EDITOR

CABLE ADVICE received from the First Presidency on February 13th informs us of the death of Elder Edward H. Anderson, well-known Church writer and Editor of the *Improvement Era*. Elder Hugh J. Cannon, President of the Swiss-German Mission, has been called to fill the position on the *Improvement Era* staff left vacant by the passing of Brother Anderson. Further details will appear in subsequent issues of the *Millennial Star*.

THOUGHTS IN BRIEF

ELDER WILLIAM COOKE

THE LORD made heaven and earth and all that in them is in six days, or six periods of time. He took of the eternal elements—elements that had always existed, without beginning of days or end of years—brought them together and organized the earth. How long the days were has not been revealed, but they were probably longer than six days of twenty-four hours or six days of one thousand years each; for, according to scientific research, the earth and the things in it appear to be many thousands of years old.

. . . .

Scientists tell of electrons, atoms and molecules, which, in different combinations, compose all forms of matter. Each electron, they tell us, is moving in a world of its own. And so it is

with atoms and molecules. Electrons make atoms; atoms make molecules; combinations of molecules make worlds and forms of life. The Lord first made all things spiritually. Just how long this took has not been made known, but the direct statement is made that He did make all things spiritually first.

. . . .

Death is a disintegration, or a going back to the original elements. The spirit and body of man form a living soul. The spirit leaves, and the body is dead. But it is only dead as an organized form.

. . . . .

All things mortal live and die, but will live again, becoming immortal in the resurrection, to live eternally in that state, each progressing in its own sphere. The spirit of man cannot be destroyed. Man, the highest form of life, will progress eternally in the kingdom or world to which he belongs.

BOOK OF MORMON STUDIES*

The Panorama: Through the inspired writings of the modern Prophet comes knowledge of the peoples and tribes that once inhabited the Western Continent prior to the landing of Columbus in A. D. 1492. It is known that at least three distinct civilizations grew and flourished on the Western Hemisphere from the time of the confusion of tongues after the building of the Tower of Babel to the beginning of modern history in the fifteenth century. The remnants of one of those civilizations were the savages and semi-civilized peoples who inhabited the land and greeted Columbus on his famous voyage in quest of a short route to India. The Book of Mormon is a record of the doings of these three peoples during a period of about 2,700 years.

The first of the peoples who migrated from the seat of ancient civilization in the heart of the Eastern Continent and found their way to the Western Continent were the Jaredites. The second to migrate and land on the shores of what is now known as America were the Nephites. The third were the people of Mulek, called, after their leader, Mulekites. The Book of Mormon tells the story of the conditions and lives of these peoples.

Each member should read carefully during the next two weeks the Book of Ether, found in the latter part of the Book of Mormon, the fifteen chapters of which tell a most interesting story of the strength of the peoples in those far away times.

The Jaredites: "According to the Book of Mormon, a colony, now known as Jaredites, some time shortly after the attempt to build

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*Lesson 6 of the Relief Society Course of Study—for use on the second lesson night in March.

the famous Tower of Babel, came to America from the region occupied by the tower builders.

"Very little is known about these colonists and their descendants, but we may suppose that their migration was part of a general move in all directions, which took place at that time, from the land of Shinar, afterwards called Chaldea.

"*A General Migration from Babylon*: That such a general migratory movement actually took place can hardly be doubted. Josephus, who drew information from both Hebrew and Greek sources, says:

> After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere, and each colony took possession of that land which they lit upon and unto which God led them; so that the whole continent was filled with them, both the inland and the maritime countries. There were some, also, who passed over the sea in ships and inhabited the islands.

"In a much more recent work we read:

> All history demonstrates that from that central focus (Babylon) nations were propelled over the globe with an extraordinary degree of energy and geographical enterprise."*

Read Mosiah 8: 7 to 12.

The Story of the Jaredites in Brief: "The Book of Mormon gives an account of the Jaredites from their leaving the Tower of Babel, 2,247 B.C., to their destruction as the result of civil war about 590 B. C. It tells how they left Babel, traveled across Asia east to the Pacific Ocean; how, after four years of preparation, they crossed that ocean in eight barges—a voyage of three hundred forty-four days—how they landed on the western coast of North America at some point south of the Gulf of California, how they spread over a good portion of North America, particularly in the region of the Mississippi Valley and the Great Lakes, how they grew to be a great people, numbering, according to the estimate of Orson Pratt, from ten to fifteen millions, and finally, how they fell to strife and civil war to their ultimate extinction at about the time the colony of Lehi reached America.

. . . .

"The Mulekites left Jerusalem at the time of its fall before Babylon, 588 B.C., and reached America some twelve years later than the Nephites."†

The Prophet Ether: Ether was the last great prophet of the Jaredites, to whom we are indebted for the history of that race—for it is an abridgment of Ether's writings, made by Moroni, that we have in the Book of Mormon under the title of the Book of Ether. Ether was of the royal race, his father being Coriantor,

An Introduction to the Study of the Book of Mormon, Sjodahl, p. 68.
†*Young Woman's Journal*, 1920, pp. 519, 520.

one of those unfortunate monarchs who lived in captivity all his days. In the reign of Coriantumr, the last king of the Jaredites, Ether came forth and proclaimed the near destruction of the entire people—a prophecy which many of his predecessors had also uttered; but he also promised that the king should survive all his subjects, and live to see another race occupy the land. Great and marvelous were the prophecies of Ether. He saw the days of Christ and the great work of the last dispensation, even to the coming of the New Jerusalem. Indeed, he appears to have had revealed to him a complete history of the dealings of the Lord with the inhabitants of this earth, from his own day to the end of time. But the people heeded not his words, and ultimately grew weary of his threatenings, and drove him from their midst. He hid himself in a cavity of a rock, coming forth in the night time to view the course of events, and occasionally appearing and repeating his warnings. While thus hidden, he wrote the history of contemporaneous events, and year by year watched the fulfilment of the word of the Lord, as the people gradually destroyed each other in unrelenting warfare. He lived to record the utter destruction of his people at Ramah (Cumorah) with the sole exception of Coriantumr, who survived as a witness to the unfailing word of God. We are not told whether Ether died or was translated. We incline from his own words to the latter opinion. When he had finished his record, he hid the twenty-four golden plates, on which it was engraven, in the place in which they were afterwards found by the people of King Limhi, B.C. 123."*

QUESTIONS

1. How did the Jaredites receive their name? Where did the people come from and how did they find their way to the Western Continent? Tell some of their experiences while at sea.
2. Tell some of the experiences of the "Brother of Jared."
3. Who was Ether? Tell all you can concerning him.
4. Enumerate the interesting events told of Ether in Chapter 7.
5. What admonition is given in Chapter 8 that should be heeded by all people to-day?
6. What was the fate of the Jaredite Nation, and why do you think that it was so?

*Deseret Sunday School Union Leaflets, October 1898.

FROM THE MISSION FIELD

Release and Appointment: The honourable release of Elder Kendall D. Garff, President of the Ulster District, and the appointment to that office of Elder Evan H. Jenkins, were announced at a Sacrament meeting of the Belfast Branch, Sunday evening,

February 12th, by Elder Seth W. Pixton, representing the Mission President.

Branch Conferences: Of the Portsmouth Branch, London District, on February 5th. The meetings were well attended. District President Clinton L. Mills and Elder June E. Bartlett were the speakers.

Of the St. Albans Branch, London District, on February 12th. District President Clinton L. Mills and Traveling Elders June E. Bartlett and J. Willard Harmon gave discourses.

Releases and Departures: The following missionaries have been honourably released and sailed for their homes in America aboard the *Olympic* on February 15th—from Southampton: Elder Norval G. Taylor, who has laboured in the Hull and Welsh Districts. From Cherbourg: Elder David M. Kennedy, who has served as Traveling Elder and District President in the Liverpool District; Elder F. Donald Merrill, who has laboured in the Manchester and Nottingham Districts.

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder LaMont A. Beutler, Sheffield to Manchester; Elder Noble L. Chambers, Welsh to Manchester; Elder Lawrence S. Crosbie, Leeds to Scottish; Elder Nephi Cutler, Sheffield to Leeds; Elder Fred L. Finlinson, Sheffield to Newcastle; Elder George W. Romney, Scottish to London; Elder J. Ross Smith, Scottish to Sheffield; Elder Golden W. Stewart, Manchester to Scottish.

Doings in the Districts: *Manchester*—A meeting of the missionaries of the Manchester District convened in the Manchester Chapel on Saturday, February 11th. Suggestions and methods discussed at the recent missionary conference at Sheffield were reviewed, and plans were formulated to utilize them in the interest of more efficient missionary service. In the evening a Union meeting for all officers and teachers in the Branches of the District was held in the Manchester Chapel. Constructive suggestions for improvement were given by District President Kenneth A. Nielson and Elders J. Rulon Doxey and Melvin L. Condie. After this meeting, Miss Norah Thompson, assisted by Mrs. Marion Rothwell, Miss Emmie Thompson and President Nielson, favoured the assembly with a recital.

Nottingham—The members of the Nottingham and Mansfield Branches enjoyed a social evening at the home of Mrs. H. M. Mower, at Mansfield, on Saturday, February 11th. Songs, games and refeshments were features of the evening's recreation.

Arrivals and Assignments: The following missionaries arrived in Southampton on February 17th aboard the *Leviathan*; they have been thus assigned:

For the British Mission: Joseph Alvin Andersen, Richmond, Utah; to the London District; Henry James Bates, Richfield, Utah, to the Birmingham District; Edward Loyn Blacker, Rupert, Idaho, to the Ulster District; Harold Horne Blackmore, Cardston, Alberta, Canada, to the Newcastle District; Robert Lewis Bradford, Spanish Fork, Utah, to the Welsh District; Joseph Sedley Brough, Trenton, Utah, to the Ulster District; Griffith Ronald Carter, Blackfoot, Idaho, to the London District; Herbert Webb Carter, Draper, Utah, to the Birmingham District; Weston R. Clark, Logan, Utah, to the Bristol District; Lester Derwin Fisher, Salt Lake City, Utah, to the London District; Clifton G. M. Kerr, Tremonton, Utah, to the Welsh District; Richard Kenneth Knight, Denver, Colorado, to the Sheffield District; Arthur Burnell Livingston, Spanish Fork, Utah, to the Sheffield District; Edward Evan Morgan, Gunnison, Utah, to the Welsh District; Wayne Richard Nelson, Brigham City, Utah, to the Norwich District; Weston N. Nordgren, Monroe, Utah, to the Liverpool District; Byron Vance, Raymond, Alberta, Canada, to the Ulster District; Wesley B. Ward, Almo, Idaho, to the Hull District.

For the German-Austrian Mission: Irving Pratt Beesley, Salt Lake City, Utah; Melvin Henry Harris, Fielding, Utah; William R. Jacobs, Ogden, Utah; Dariel E. Reese, Logan, Utah; Don Eldon Washburn, Provo, Utah; Henry R. Watson, Ogden, Utah.

For the Netherlands Mission: Ersal Hill Bens, Hooper, Utah; Henry T. Hart, Ogden, Utah; Brigham Nebeker, Brigham City, Utah; Warren H. Perry, Preston, Idaho; John Sieverts, Salt Lake City, Utah; Leo A. Teerlink, Salt Lake City, Utah.

For the South African Mission: Bertram C. Cutforth, Blackfoot, Idaho; George Clifford Maw, Plain City, Utah.

For the Swiss-German Mission: George Benson Alder, Salt Lake City, Utah; Gottfried Bartlome, Montpelier, Idaho; Hans E. G. Beckmann, Murray, Utah; Lorin Franklin Butler, Thornton, Idaho; Charles E. Chandler, Ogden, Utah; Alton G. Gessel, Logan, Utah; Stanley Hall, Ogden, Utah; Moses John Hansen, Ogden, Utah; Howard C. Maycock, Springville, Utah; Walter K. Kerksiek, Salt Lake City, Utah; Lynn Wood, Salt Lake City, Utah.

For the French Mission: The following missionaries arrived in Cherbourg, France, on February 17th: Alan B. Blood, Kaysville, Utah; William Rulon Brockbank, Murray, Utah; Lynnden D. Fawns, Salt Lake City, Utah; Ralph D. Thomson, Ephraim, Utah.

BETTER THAN GOLD

Better than grandeur, better than gold,
Than rank and title a thousand fold,
Are a healthy body, a mind at ease,
And simple pleasures that always please.
A heart that can feel for a neighbour's woe
And share the joys with a genial flow—
With sympathies large enough to enfold
All men as brothers—is better than gold.

. . . .

Better than gold is the sweet repose
Of the sons of toil when their labours close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep.
Bring sleeping draughts to the downy bed,
Where luxury pillows the aching head,
But his simple opiate, labour deems,
A shorter road to the land of dreams.

Better than gold is a thinking mind
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore.
The sage's lore and the poet's lay,
The glories of empires passed away,
The world's great drama will thus unfold,
And yield a pleasure better than gold.

Better than gold is a peaceful home,
Where all the fireside charities come—
The shrine of love and the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tried with sorrow by Heaven's decree,
The blessings that never were bought or sold,
And centre there, are better than gold.

ALEXANDER SMART

CONTENTS

Power of God Unto Exaltation 113
Editorials: A Leader in Temple Work 120
Signs of the Times 121
Death of "Improvement Era" Editor 122
Thoughts in Brief 122
Book of Mormon Studies ... 123
From the Mission Field 125
Poetry: Better Than Gold ... 128

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